

NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT.
PROPRIETOR.

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LONDON OFFICE OF THE NEW YORK HERALD—NO. 46 FLEET STREET.

Subscriptions and Advertisements will be received and forwarded on the same terms as in New York.

Volume XXXIX.....No. 336

AMUSEMENTS TO-MORROW.

ACADEMY OF MUSIC.
Fourteenth street, near R. R. A.

GRAND OPERA HOUSE.
Twenty-third street and Sixth avenue.—THE BLACK BROOK, at 8 P. M.; closes at 11 P. M.

PARK THEATRE.
Broadway, between Twenty-first and Twenty-second streets.—GILDED AGE, at 8 P. M.; closes at 10:30 P. M. Mr. John T. Raymond.

THE COMIQUE.
No. 51 Broadway.—VARIETY, at 8 P. M.; closes at 10:30 P. M.

BOOTH'S THEATRE.
Corner Twenty-third street and Sixth avenue.—RIP VAN WICKLE, at 8 P. M.; closes at 10:40 P. M. Mr. Jefferson.

ROMAN HIPPODROME.
Twenty-third street and Fourth avenue.—Afternoon and evening, at 2 and 8.

WALLACK'S THEATRE.
Broadway.—THE SHAGBRAIN, at 8 P. M.; closes at 10:30 P. M. Mr. Boucicault.

NIBLO'S GARDEN.
Broadway, between Prince and Houston streets.—THE ROBBERS, at 8 P. M.

FIFTH AVENUE THEATRE.
Twenty-third street and Broadway.—THE HEART OF MIDLOTHIAN, at 8 P. M.; closes at 10:30 P. M. Miss Fanny Davenport, Mr. Fisher.

ROBINSON HALL.
Sixteenth street, between Broadway and Fifth avenue.—Variety, at 8 P. M.

BRANT'S OPERA HOUSE.
West Twenty-third street and Sixth avenue.—NEGO NEGOTIUM, at 8 P. M.; closes at 10:30 P. M. Dan Bryant.

TONY PASTOR'S OPERA HOUSE.
No. 201 Broadway.—VARIETY, at 8 P. M.; closes at 10 P. M.

SAN FRANCISCO MINSTRELS.
Broadway, corner of Twenty-ninth street.—NEGO MINSTRELS, at 8 P. M.; closes at 10 P. M.

MRS. CONWAY'S BROOKLYN THEATRE.
THE HUNCHBACK, at 8 P. M. Miss Clara Morris.

GLOBE THEATRE.
Broadway.—VARIETY, at 8 P. M.; closes at 10:30 P. M.

LYCEUM THEATRE.
Fourteenth street and Sixth avenue.—LA FILLE DE MADAME, at 8 P. M.; closes at 10:45 P. M. Miss Emily Soldene.

WOODS MUSEUM.
Broadway, corner of Thirtieth street.—ROUND THE CLOCK, at 8 P. M.; closes at 10:45 P. M.

METROPOLITAN THEATRE.
No. 58 Broadway.—VARIETY, at 8 P. M.; closes at 10:30 P. M.

NEW YORK STADT THEATRE.
Bowery.—German Opera House.—PLEDERMAUR, at 8 P. M.; closes at 10:30 P. M. Miss Lina Mayr.

OLYMPIC THEATRE.
No. 24 Broadway.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

QUADRUPE SHEET.
New York, Sunday, Nov. 22, 1874.

From our reports this morning the probabilities are that the weather to-day will be clear.

WALL STREET YESTERDAY.—The stock market was dull and the transactions small. Gold continues firm and money is easy at 2½ to 3 percent. Good bonds were in request by investors.

EUROPEAN CIVILIZATION is indeed penetrating the Orient when China orders breech-loading rifles from Germany.

THE COMMITTEE ON APPROPRIATIONS OF Congress have nearly finished the work of preparing the annual appropriation bills. They are resolved to make the most that can be made of the coming short session in closing up their accounts.

THE PRESIDENT'S MESSAGE.—It is understood that the President has collected from the heads of the several executive departments the materials for his annual Message to Congress in December, and that we may anticipate in the Message a full exposition of his views according to the leading points of his letter of the last session to Senator Jones.

THE CUBAN INSURRECTION still lives. The insurgents, indeed, have not been so active or aggressive at any time within the last three or four years as they are now, and it is upon the reports of the Spanish authorities that this important fact is disclosed. Don Carlos, fighting for the monarchy in Spain, is evidently doing good service for the cause of independence and of the Republic in Cuba.

LOUISIANA, as it looks to be from a Washington point of view, is to be seen in our despatches to-day. The President and Mr. Williams seem to think that anarchy is still threatened, and the former will make the affairs of the State a special topic of his annual Message. We should like to see upon what evidence more serious trouble than has yet been known is anticipated in New Orleans in January.

GERMANY AND MEXICO.—Negotiations are reported to be in progress between the governments of Germany and Mexico for a treaty of amity and commerce. Prince Bismarck, it has heretofore been broadly hinted, has designs upon Mexico not very widely differing from those of Napoleon III. In any event our government, pledged to the Monroe doctrine, is bound to prevent more vigilantly than heretofore any presuming policy of European intervention in the affairs of Mexico.

PRINCE BISMARCK appeared on the floor of the Reichstag yesterday in a debate upon a motion for the release of democratic Deputies who are now in prison, and found himself attacked in regard to the arrests of Von Arnim and the Catholic bishops. He defended these acts and justified the laws under which they were made. The want of a preliminary public examination of arrested persons in Germany was, with very good reason, regretted by one of the speakers, and the debate is another proof of the growing discontent with the arbitrary policy which Bismarck so boldly maintains.

City Debts and City Improvements—Paris and New York.

Paris is undoubtedly the finest city in the world. Life is easier there for every class. Rich men, who can afford themselves all the luxuries and splendors of existence, find their imaginations stimulated by the supplies of that city; and the poor, who are compelled to live on a hard earned pittance, can do more with it in Paris than in any other great city. In one particular only does it yield the palm in the necessities of modern life to one other great city. London is an age in advance of other cities in overcoming that difficulty which we call "the problem of rapid transit." London has no horse cars. No street of the city or the West End is handed over in fee to monopolists in order that they may exclude ordinary vehicles, fitch the public, and organize a great vested interest to defeat with capital every scheme for the more efficient transportation of the people from point to point. Horse cars in London are confined to suburbs like our Manhattanville, or Harlem or Morrisania. But in the vast and densely peopled districts between the Royal Exchange and Westminster and Kensington steam trains regularly run to and fro at intervals of from five to ten minutes, and for very low fares. So efficient is this sort of transit that if we had it here a laboring man might leave his home in Harlem at a quarter to seven and be at his labor near the City Hall at seven o'clock, and this for six cents.

London is supreme among cities for the convenience and advantages of rapid transit, but Paris in this particular also is far ahead of our own city. Paris is cut into two great sections by the Seine, and on this river ply rapid little steamers to and fro from either extremity of the city, stopping at a dozen stations. On these the fare is from two to ten cents, according to distance. Then Paris has six hundred and ninety-four omnibuses, or perhaps more, as that was the number reported in 1870. In that year these vehicles carried one hundred and seven million passengers. Each omnibus made sixty-six miles a day. Paris omnibuses, owing to the excellent pavements, are easy vehicles to ride in; they move at a fair rate, and one can ride either inside or on top, and, as the average patronage is two hundred and ninety thousand passengers a day, they move every day one-seventh of the population. With these, therefore, and the little "bateaux mouches" on the river, the movable quantity of the population is pretty well cared for. Persons who wish to ride more luxuriously take cabs, which go to any part of the city limits for forty cents. While, therefore, judged by the way in which she meets the important requirement of modern life, the rapid transportation of the people, Paris is fully up to the times, it is in other facts that her glory is found. It is in the splendor and the excellence of her public improvements. For her well-nigh numberless miles of perfectly paved streets, kept in irreproachable condition, she is alone. Not only are the streets themselves worthy of admiration, but the administrations by which they are kept in repair and also kept clean are worthy of study. There is no part of Paris to which one cannot go by a fine avenue, and there is no time when that avenue is not in good condition. In every quarter of the city there are markets all conceived and regulated with regard to the need and comfort of the people. The sewerage, the water supply, the police, exhibit the evidences of an equal thoroughness in plan and administration. By comparison with the hospitals of Paris we ought to be ashamed to say that we have any hospitals, for we should be less humiliated by such an acknowledgment than by the comparison of what we have in that way with what there is in Paris.

With all New Yorkers who contemplate these facts there must come the inevitable query, What does all that cost? Is Paris as far ahead of us in debt as in the more enjoyable possessions of a great city? Without the loan it is now proposed to issue the consolidated debt of Paris is 1,800,000,000 francs or \$300,000,000, and with the addition of the projected loan it will be \$412,000,000. Our acknowledged city debt is about \$150,000,000. Apparently the absolute difference here is greatly in our favor, and if the addition of \$262,000,000 to the debt were to be taken as the necessary price of good streets and splendid promenades and the other features of a grand and beautiful city, our people might well congratulate themselves that they are without them. But the amount of our debt, as it relates to the population, is \$150 to each person, and the debt of Paris, stated at the outside, is \$206 to each person. With regard to the pressure on the people, therefore, the debt of Paris is not greatly larger than ours, while, if we were to consider it with regard to its relation to property, the comparison would be still less in our favor.

But this comparison of the debts is based upon the statement of the obligations of Paris as they will be upon the addition of fifty-two millions to the actual indebtedness, but even that actual indebtedness does not represent the amount of money spent upon the city. In fact, a large figure in the present debt of Paris is due to the events of the late war—an indebtedness altogether extraordinary and not properly to be counted in a comparison with our debt, as our city has never had to pay a war contribution. If we leave out of the computation the burden that the war laid on Paris and the proposed debt, a large proportion of which is to be spent on projected improvements, and take the debt as it was in 1870, when all the great improvements of the city, as conceived by Haussmann, were realized in so far as they are realized now, the comparison will be nearer just. In March, 1870, the total debt of Paris was 1,475,799,082 francs, or a trifle over \$235,000,000. Paris, therefore, secured all that New York needs to make it a great city, with a smaller proportion of debt to the population than that which now actually bears upon this city; for the debt of Paris, without the extraordinary outlays of the war, was only \$142 to each individual of the population, while ours, as above stated, is \$150. Paris, with her two millions of people, spends \$235,000,000, and New York, with one million, spends \$150,000,000; but Paris with that smaller relative expenditure secures nearly all that imagination can picture as likely to contribute to the wellbeing and the pleasure of a metropolitan population. And what does New York secure for her greater relative outlay? One splendid public resort, from which two-

thirds of the people are shut out by the difficulty of getting to it; one unfinished Court House; miles of badly paved streets; sewers from whose stagnant gulfs epidemic poisons are disseminated into every house; not one decent market; not a single stone pier or dock or basin for the discharge of cargo from ships.

It is not a pleasant comparison, but it should be wholesome to the people to see by the example of Paris what might have been done with the money spent by this city, and it should teach the important lesson of choosing more wisely the men who are to handle our funds.

Thanksgiving and Other Topics of the Religious Press.

In view of the approach of Thanksgiving Day some of our religious contemporaries have put forth a few reasons why we, as a nation, should be grateful on Thursday next, and why we should express that gratitude, not only by going to church and offering our devotions, but by eating turkeys and pumpkin pies when we return home. The *Evangelist* thinks that though the commercial prosperity of the country has not recovered from the blow of the financial crisis a year ago, and many of our mills are standing still and thousands are idle from lack of employment, it does not follow that there is no great and important benefit to be derived from this apparent calamity. Among the benefits enumerated by the *Evangelist* are the arrest of national extravagance caused by the inflation of the currency and the return to the good old virtue of economy. More sober views of life, of business and of the world are taken to-day than were taken a year ago; and this seriousness is one of the most hopeful signs of a slow but steady national improvement, for which we should be thankful. Large revenues and abundant harvests are also objects for thanksgiving. To this the *Intelligencer* adds the peace of the world promoted by the Geneva arbitration and our own peaceful relations with all mankind and the allaying of party strife after the late elections. The *Intelligencer* regrets that the President omitted from his proclamation any direct recognition of God and of Christianity, and also regrets the financial embarrassments of the country, but hopes the poor will not be forgotten on Thanksgiving Day and the winter days to come. The *Hebrew Leader* has a pious review of the old Jewish Thanksgiving Day or Feast of Tabernacles, and prays that we may be inclined to an unselfish, contented and thankful temper, which is at once a medicine, a feast, an ornament and a protection. The *Jewish Messenger* sorrows that the thanksgiving dinner and family reunion should compel the religious idea to take a secondary place in this celebration. It recommends the Jewish programme of charity first and turkey after.

The *Independent* discusses the relationship of righteousness to religion and agrees with President Fairchild that conversion is not having an experience but is the beginning of a godly life; that righteousness is the better part of religion—its essence, whether professed by angel or man. The *Christian Union* tells us what faith is and what it does. It is not an exceptional thing; it is by faith we are saved, all who are saved. And how does faith save us? Not by being a substitute for right conduct, but by being the supreme help to right conduct. Faith is the consciousness of God. The man who is without faith is not therefore without God. No man can put asunder what God hath joined together—his own life and the divine life that supports it. The *Christian at Work* makes the *HERALD's* Central Park article of recent date the text for a sermon on the snakes, panthers and lions innumerable which roam or lurk in every street in this city in the shape of bad books and unclean newspapers; and it calls upon parents to see that none of them find refuge in their children's trunks. The *Baptist Union* discourses on the unity and fellowship of faith, which, it thinks, is more potent, precious and enduring than organizations or names. It goes on to suggest a true basis of union among Baptists—one life in Christ by the power of the truth and the renewal of the Holy Ghost. Sectarianism is a matter of feeling, it says, and not of conviction—the outgrowth of carnality and not of loyalty to Christ.

The *Tablet* touches lightly and morally the recent priestly scandals, and defends itself for not denouncing those erring teachers of its faith. The *Great Master* would not do so, and the *Tablet* wants to be like him. The *Pilot* (Boston) publishes two important articles, on which it comments—the pastoral address of the Irish bishops on modern materialism and the controversy between Archbishop Manning and Mr. Gladstone. The *Churchman* urges upon its readers the necessity of providing for the poor this winter. The *Church Journal* has an able and elaborate article on "Dogma and Rationalism," showing the absurd conclusions of the latter on the former. *Church and State* has undertaken the difficult task of reconciling the diverse statements of Bishop Cox and Dr. Seymour. The *Baptist Weekly* presents the lesson of a life drawn from the recent death of the Rev. Charles Vince, of Birmingham, England, a Baptist minister, who won the esteem and love of his brethren of all denominations who knew him. The *Christian Advocate* presents the claims of Methodist missions to its readers, and the *Examiner* and *Chronicle* discuss the propriety of taxing church property, and, adopting the arguments of another, it is opposed to such taxing.

MAYOR HAVEMEYER recommends the citizens of New York to observe the 29th day of the present month as a day of thanksgiving and gratitude. He should have recommended the 1st day of January next.

BOILER EXPLOSIONS.—Yesterday a boiler explosion occurred in Jersey City which dangerously injured one person and nearly destroyed four buildings. The thrilling incidents of the escape of other persons in the building, and the alarm of one man who saw the boiler sailing in the air, like a balloon, are depicted in another column. On the same day the inspectors were investigating the explosion of the boiler of the tugboat *Lily* at Hell Gate, and the testimony appears to show that the limit of pressure allowed by the inspectors had been overstepped by the officers of the boat. We never hear of such violations of law before an explosion. The explanations come after the evil has been done.

The Church and the Theatre.

One very important result has come from the prominence we have lately given to the Sunday question—viz., a very free expression of public opinion on the subject. Almost every class of society has been heard from. The workman who toils all the week, who not only feels disinclined to attend service on Sunday morning, but to whom physical rest at home seems to be a necessity; the minister, whose earnest endeavor is to sanctify the hurrying, bustling and wearing life of the masses by the high and holy associations which make the one day in seven fragrant, hopeful and serene, as well as the actor and the business man, have spoken freely on this topic. That good will come from a discussion of this kind, carried on in a spirit of fairness and impartial criticism, no one will doubt. The community is prepared for it, and recent movements to open our theatres for dramatic representations of the better sort and our concert halls for musical entertainments, which seem to be called sacred more on account of the day than for any other reason, it must be confessed render it imperative to take some action either of approval or disapproval.

It is needless for us to say that we have very little sympathy with either extreme in the multiplicity of positions taken. The *HERALD* desires simply to subserve the public interest and to seek the public welfare by the most direct means and in the most economical way. We have no patience whatever with that wholesale denunciation of the theatre, which is at once short-sighted and unwise, and which lays one open to the charge of entire ignorance of the drama and of its practical effects. It may be fairly said of the ministers that they are talking in the dark when they denounce the drama as an unmitigated evil. They confess that they have never been to the theatre, that they know of its allurements and its temptations only by hearsay; and yet they venture, we think rashly, to express as decided an opinion as they would on a subject with which they are perfectly familiar. It must be confessed, also, that in the heat of controversy the advocates of the drama are somewhat inclined to draw a veil over the demoralizing influences which are actually connected with the theatre. What the people want is to get at the real merits of the question, and an honest statement of facts, with an equally honest confession of any evils that may exist, is the shortest road to a settlement of the problem that will be satisfactory to all.

It is very earnestly urged by some, and the argument is not without force, that if anything can be done to entice those who form the lower stratum of society out of the beer shops, the rum cellars and the houses of a still more questionable character it should be done at once. It is certain that the present missionary force is inadequate to such a result. Either the missionaries are not zealous enough or their number is too small, or religion itself, even in its primary stage, fails to awaken any sense of moral responsibility in these people. Whatever may be the cause of the fact it is apparent to every one who takes the trouble to walk through these districts that any change whatever would be for the better. If by a concert or a spectacular representation or anything else that is attractive they can be drawn away from bad liquor, with a probable brawl and a possible murder as a consequence, then it would seem to be well to tolerate the concert rather than to be mawkish about it and be compelled to tolerate the brawl and the murder. It has seemed to us that anything which leads a man up from actual crime is better than anything which leaves him there. The end in this case certainly justifies the means, and amusement which is not immoral in its tendency is better than vicious company and vicious practices. If the Church can and will devise some means by which these people can be drawn into their chapels and taught the rudiments of a religious life it will, of course, accomplish the most desirable of all results; but, if this is impossible, the next best result to be achieved is the ingathering of these people into any place where the immediate influence will be better than foul companionship and drunkenness.

A word can also be said for the middle classes, so called. A very large proportion of them, for some reason or other, do not attend church. Religious worship is either too expensive or too fashionable or not sufficiently attractive, and they prefer to remain at home or to walk in the Park. The simple fact with which we have to do is that they are not attendants upon divine worship. The question naturally arises—and it is a question of great moment, and should receive careful attention—would it not be a step in the right direction to open all our libraries and reading rooms, that this class of the community may have an opportunity to educate themselves? If they will not be religious, shall they, therefore, be ignorant? If we have done our best to attract them to the church and failed, shall we therefore close every door of improvement against them? Is it better that they should do nothing but sleep and gossip than that they should have at least the incentive to intellectual culture? A library and a reading room are steps toward the church, and steps up from their present level. If we cannot get what we want, shall we insist on having nothing, or gratefully accept the best thing to be had under the circumstances?

All these questions are to be answered without prejudice and without bigotry. They demand the thoughtful consideration of our best minds, for the answer will involve very important issues.

JUDGE POLAND'S OPINION UPON THE ARKANSAS IMBROGLIO, from all that we can learn, is that the verdict of the people in the recent State election supercedes Mr. Smith and his pretensions to the office of Governor. As Judge Poland is the head of the Congressional committee assigned to the investigation of the affairs of Arkansas we conclude that his opinion means that there will be no further experiments of Congressional reconstruction in that quarter. President Grant has already dismissed Mr. Smith, having had enough of these intestine squabbles of Arkansas.

THE MEXICAN REPUBLIC.—A telegram from Matamoros, special to the *HERALD*, announces the important fact that the national Congress has decreed the constitution of a Senate, in which each State and federal district of the Union will be represented, thus affording an additional guarantee for the permanency of the Republic. Peace prevails in the territory.

A Racy Letter from Archbishop Bayley.

We are permitted to publish this morning the most piquant contribution to the Manning-Gladstone controversy that has yet appeared from any American source. It is a letter not written with a view to publication, and is therefore marked by a colloquial freedom and unrestrained vivacity of expression which make it more interesting than a formal statement in the measured language which the conventionalities of his position would require of an ecclesiastical dignitary on a public appearance. The difference is as great as between listening to a discourse of the Archbishop with his robes on and a free conversation with him at a private dinner. In this unique letter Archbishop Bayley speaks as impulsively and with the same careless disregard of forms as he would to a brother ecclesiastic of his own Church, and the apparent relaxation of dignity is more than compensated by a fresh and hearty unreserve which attests the downright sincerity of the utterance.

Without further remark on the singularity of Archbishop Bayley's language we will make a remark or two on the substance of his letter. His emphatic denial that the Vatican decrees are inconsistent with civil allegiance will be accepted without reserve by every Catholic clergyman and every Catholic layman in the United States. It is not only a point of Christian charity but a dictate of ordinary candor and common sense to allow that men are themselves better qualified to truly state their own belief than other people can be to state it for them. Certain it is that the Catholics of this country have never failed in civil loyalty and obedience, nor is there the slightest danger that they ever will so long as our government maintains the sacred respect for the rights of conscience which is one of its fundamental principles engrafted in the constitution. Catholics, like Protestants, hold that there is a limit to the obligations of civil obedience. If the Catholics of this country should ever become a majority of its citizens, and should use their control of the government to suppress or obstruct the freedom of Protestant worship, the Protestants would justly rebel against the civil authority; and so, on the other hand, if the Protestant denominations should combine to impair the religious freedom of the Catholics, their resistance would be perfectly justifiable according to American standards. The reservations to loyalty are precisely equal on the part of Catholics and Protestants; but it is a reservation which is merely theoretical and never likely to become practical on either side in this country. It is not surprising that the American Catholics agree with their English brethren in resenting Mr. Gladstone's pamphlet as an insult to their faith.

Archbishop Bayley is probably correct in attributing Mr. Gladstone's assault to political motives; but we should hesitate to agree with him in his estimate of its political effect. Indeed, we think he greatly undervalues it; but its political aspect opens too large a field to be entered on now, and we should be unwilling, in any event, to discuss it as an antagonist of Archbishop Bayley. There is, we trust, no want of deference to a venerable prelate, occupied with apostolic duties, to imply that we do not regard him as an able judge of secular politics; but we prefer to simply express our dissent without discussion, reserving the subject for some more suitable occasion.

Pulpit Topics To-day.

The theory of Christianity is that the human soul, being immortal, is of incalculable value, and that every effort should be put forth to save it from present and prospective danger. Mr. Hawthorne intends to show what is God's estimate of the worth of a soul, while Mr. Pullman will demonstrate the superiority of manhood—Christian manhood, we suppose—and Mr. Kennard, starting the inquiry, "Is Human Nature Entirely Selfish?" will endeavor to show how and how far humanity has fallen. Admitting that mankind is sinful Dr. Deems will demonstrate how God and man can become covenant friends, and in such a state of friendship as Dr. Robinson will show Christian experience will have its proper sphere, and the duty of publicly confessing Christ, as Mr. MacArthur will present it, will be duly appreciated.

Of the Christian virtues none, perhaps, in these days is so much talked about and so little understood as "Perfection." Mr. Corbit will endeavor to enlighten his congregation on this subject, and also on the "Last Judgment," where little things will confound the mighty, as they sometimes do here, and as Mr. Hawthorne will affirm, and where the fate of the suicide will be better known to Mr. Pullman and others than it possibly can be now, and the perils of rejecting the truth will be realized to an extent of which Dr. Fulton can hardly have any conception at present. Dr. Fulton will consider the question, "Can Christians Countenance Theatres?" this morning, and we shall see his answer to-morrow. Mr. Alger will invite his hearers to enter the open door of his church. "The House Not Made with Hands" will be described by Dr. Gause, Universalism will be defended from the Bible by Mr. Sweetser, the connection of music with the Catholic Church will be shown by the Rev. J. P. Bodfish, and the relation which modern science bears to ancient superstition, as illustrated by the Athenian altars to the unknown God, will be set forth by Mr. Egbert.

India Rubber Tires.

"All the subjects that are discussed now were only imagined once," said a distinguished lunatic; and this is so true that the public mind has now reached the subject which comes immediately before Lear's famous proposition that the cavalry should be "shod with felt;" though this relationship seems to be putting the cart before the horse. In London it is proposed that the owners of all vehicles which ply in the public streets shall be compelled to have the wheels of their vehicles bound with India rubber tires. At first this has a sound of something wildly impossible. Popular notions of India rubber at once suggest that it would use a set of tires a day. People can scarcely conceive of an article familiar for its yielding softness enduring for any time the friction which destroys the pavements; and the notion of expense, founded on the presumed instability of such tires, is the great objection urged to the inno-

vation. But the fabricators of India rubber answer that they can make tires which will outlast iron. Perhaps they can. So many things have been seen in this generation that one scarcely dares deny any downright statement of that sort. One of these days we may see Krupp's cannon made of papier maché, and we shall simply shrug our shoulders and inquire, What next? India rubber tires are said, practically, to be doing effective service in Berlin, and the experiment of this change has too much possibility in it not to be well and widely tried. If the experiment prove a success the great pavement problem will be well nigh solved.

Mr. Frothingham's Letter.

The Rev. Mr. Frothingham, in his letter to the *HERALD* elsewhere, says of Sunday:—"Religion claims the day, but does not, and from the constitution of the human mind cannot, use it." This recalls to us a passage in Mr. Gladstone's article in the October number of the *Contemporary Review*, viz.:—"The work of Divine worship, so far from being a thing of course, even among those who outwardly address themselves to its performance, is one of the most arduous which the human spirit can possibly set about." It is, doubtless, to the same truth that Mr. Frothingham refers in his excellent letter, and he recognizes the importance of providing proper occupation for the mind during those hours which cannot be spent in devotion, unless it is such devotion as Mr. Gladstone defines as a "mere perfunctory performance." The right use of the day is the problem to solve. So long as it is a day of prohibitions it will be found very difficult. The law which says that people shall not occupy themselves on Sunday in ways which are considered harmless on the other days of the week walls it up, as Mr. Frothingham says, and makes it to large numbers of persons a barren desert of unimproved time. His argument on this point deserves consideration, and with it we print other contributions relating to the general subject.

It is now rumored that Morocco has ceded a port to Germany.

PERSONAL INTELLIGENCE.

They say there are now "colonies in Paris, but no society." Rev. W. L. Alger, of Boston, is staying at the Fifth Avenue Hotel.

Mr. Markin G. Mead, the sculptor, is residing at the Brevoort House.

A translation of Napoleon's famous "Fate Book" has appeared in Bengali.

Governor E. M. McCook, of Colorado, is sojourning at the St. James Hotel.

Charlotte Cushman, the actress, is at the Grand Hotel, Cincinnati, seriously ill.

Dr. Christopher Woodworth has published "Social Life at the English Universities."

General Gustavus A. De Russy, United States Army, is registered at Barnum's Hotel.

Meigs is in a quandary. But why do they want to get rid of Meigs. What's the little game?

Major V. Sanchez and Captain L. Moragues, of the Spanish Army, are quartered at the Hoffman House.

Baron de Bussiere, of Paris, has returned to this city and taken up his residence at the Hoffman House.

Mr. Jerome B. Chaffee, Delegate to Congress from Colorado, arrived last evening at the St. Nicholas Hotel.

In the town of Linden, near Magdebourg, Germany, fifty-six persons recently died in one week from trichinosis.

Byron's Italian valet is still in the land of the living, and is an employee in one of the public offices at London.

Dr. Cumming, the great tribulator, says he "never called Professor Tyndal an infidel, as has been stated in the public press."

Count de la Rochelecaud, an attaché of the French Legation at Madrid, is gazetted as First Secretary of the Legation at Washington.

There appear to be doubts, owing to Catholic dissatisfaction, whether the Duke of Abercorn will accept the Grand Mastership of the Irish Freemasons.

"I have lighted a fire that I can't put out" was the accurate statement of a ten-year-old when he ran into the house for help after setting fire to a haystack.

"What would you be, dearest, if I should press the stamp of love upon those sealing wax lips?" "I," responded the fairy-like creature, "should be 'stationery!'"

Sir Henry James, G. C., recently said, in a public speech in England, that "there was only one possible leader" in the liberal party, and that was Mr. Gladstone.

The Elizabethan literary revival in England will next produce a treatise on the language and versification of Samuel Daniel, who was a contemporary and rival of Shakespeare.

The British College at Rome has offered the Pope the sum of \$13,000. On Tuesday November 2, \$10,000 was offered to His Holiness on the part of the English Catholics resident in England.

Vice Chancellor Bacon has sanctioned the sale of the Tichborne estates in Surrey, in the administration suit of "Mostyn vs. Emmanuel," under the will of Roger Tichborne, made by him just before he left England.

The position of the Prince Imperial at Woolwich is that of eleventh cadet in the first class, which is thirty-two in number, and he is expected to pass a creditable examination. His term expires in February.

Whatever the benefit or harm the use of tobacco may do the consumer's body, its common tendency is to render the mind indifferent to the well-being of his neighbor.—*Art Journal*. Grant smokes a great deal, but his neighbors are the persons in whom he takes most interest.

Pain spoken Mr. Greville, in his "Memoirs," describes Pope Plus VIII. as "a very nice, sparkling old twaddler, whom we liked;" but then he tells us that George IV. was "coarse, blasphemous, faithless and a liar," besides being "a contemptible, cowardly, selfish and unfeeling dog."

Cockney hunters have become a bore in England, and the *Court Journal* says:—"The mob of mounted Londoners in the habit of attending the hunting parties anywhere close to town reached such dimensions last season that a regulation has now been made by the different masters of hounds not to advertise the meets in the papers, but to inform subscribers of their dates and whereabouts through the medium of private circulars."

Naturalization in England does not give the rights of citizenship in a British colony. "Her Majesty's government are advised that the operation of the imperial enactment is clearly confined to the United Kingdom, and that a certificate of naturalization granted under either of the acts of 1844 or 1870 confers upon an alien no right or privilege in a British colony," so that a man may be a British subject as naturalized, and yet be a foreigner under the British flag.

W. Chambers, L.L.D., writes to the *London Athenaeum* a protest against the alterations made in the American edition of Chambers' Cyclopaedia, especially against the fact that articles on free trade and protection have been "corrected" for the latitude of Pennsylvania.

In France the Duke de Mouchy is a candidate, for Deputy, and the *Secle* alleges against him, with other offences, that he voted for the war of 1870. For this it cannot forgive him. Yet